



THE TWO WORLDS.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY and PROGRESS of SPIRITUALISM, also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, OCTOBER 13, 1922.

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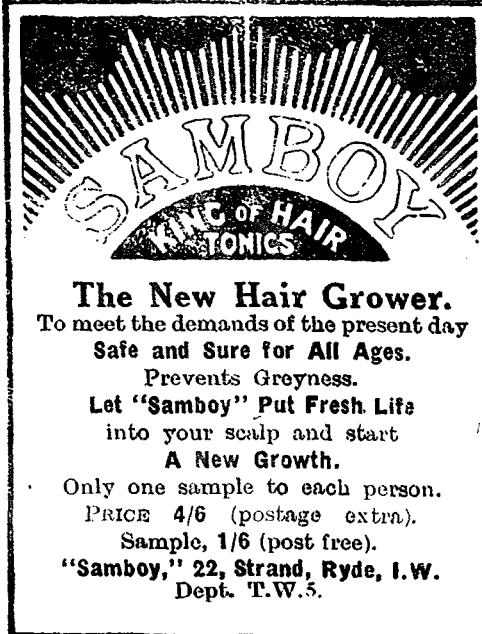
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

NO. 1822—VOL. XXXV.

FRIDAY, OCTOBER 13, 1922

PRICE TWOPENCE.

Bible Studies.—No. 2.

Other Gods.

Alfred Kitson.

BEFORE proceeding with the consideration of our subject it may be of service to the reader to point out that the modern conception of God as being the Supreme Creator of the earth and heaven—by the latter term is meant the sun, moon, planets and stars—differs from the conception which the ancients attached to it. Among other things it meant to be able to discriminate between good and evil, as indicated in Genesis iii. 5, and would make them (Adam and Eve) as god. It was applied to those in positions of authority, such as Moses: "And he (Aaron) shall be thy spokesman unto the people, and it shall come to pass that he shall be to thee a mouth, and thou shalt be to him as God" (Exodus iv. 16). And again, "And Jehovah said unto Moses, I have made thee as God unto Pharaoh; and Aaron, thy brother, shall be thy prophet" (Exodus vii. 1). "I said, ye (the Judges) are gods, and all of you sons of the Most High. Nevertheless, ye shall die like men" (Psalms lxxxii. 6,7). Indeed, it would appear that all objects, whether made of stone, wood or metal, and the heavenly bodies that were held in reverence, and to whom sacrifices were made, were called gods and goddesses, the sun and moon receiving special favour.

In our first article we learned that the god of Israel was not the God who made the heavens and the earth, but a human spirit, probably an ancient Egyptian who gave his name as Yahveh, who constituted himself the spirit guide and guardian of the children of Israel, and desired to make a great nation of them, and to be their god. But as the neighbouring nations had their own gods whom they worshipped, Yahveh was afraid that his people would forsake him and worship one or more of the other gods. Hence he came to be known as a jealous god, who became very angry at times and threatened to visit the sins of the parents on their children to the third and fourth generation.

The gods of the other nations were represented by their priests as being equally jealous of their honour, and were reported to instruct their votaries in their wars, as is evident by the inscriptions on the Moabite Stone.

The priests in general had an adroit way of turning the events of their battles to good account, whether they won or lost. Thus, if they were victorious they said that their god had given the enemy into their hands; and when they were defeated the priests gave out that their god was angry with them, and had given them into the hands of their enemies as a punishment for some fancied transgression, and advised that there might be days of atonement and sacrifices to appease the wrath of their god, and win back his favour and give victory to their arms. By this means the priests managed to keep the people in fear and subjection. This kind of teaching led parents to sacrifice their sons. This was done frequently by the worshippers of Moloch; and if these failed when any national calamity threatened them they would sacrifice themselves, along with their families, as a voluntary offering to their god.

Now being the custom of the nations by whom the Hebrews were surrounded, and they themselves holding similar ideas concerning the power of the gods, we can easily understand why Yahveh was so very much afraid of the people forsaking him for some rival god.

In reading the Bible, all commands of "Thus saith the Lord," should be understood to come either from the priest, the prophet or Yahveh himself, and never from the Supreme God whom we as Spiritualists worship as being too wise to err and too good to order the slaughter of any of His children.

We will briefly deal with the "other gods" in their alphabetical order.

ASHTORETH.

Ashtoreth was the principal goddess of the Phoenicians and Syrians, and the consort of Baal. She was symbolised under the form of a cow, with a star for her emblem, or as sitting on a lion, her head surrounded with a halo. She held a thunderbolt in her right hand and in her left hand a sceptre. Her worship was very widespread and very ancient.

BAAL.

The name Baal means Lord, Master or Owner. He was the native god of the land of Canaan, and was regarded by his worshippers as the giver of their corn, wine and oil. Baal presided over the labours of the husband-men and rendered the increase of their harvest. Baal was also the god of the Phoenicians, the Syrians, the Assyrians, under the name of Bel and Belus; of the Eknrites as Beelzebul (which the priest of Yahveh changed to Beelzebub, which means the Lord of Filth and Flies). Baal was everywhere regarded as the god of nature. His worship was conducted on the top of hills. Incense was frequently presented to him, as well as sacrifices similar to those offered to Yahveh.

The following list of names with which the term Baal is compounded will give the reader some idea of the high esteem in which it was held by the nations:—

BAAL-AITUM.—The Mighty Lord.

BAAL-BERITH.—Lord of the Covenant or Purification.

BAAL-ELION.—The Lord Most High.

BAAL-HAMON.—The Lord, The Sun.

BAAL-PEOR.—Lord of the Opening.

BAAL-PERAZOIN.—Lord of the Divisions.

BAAL-SAMEN.—Lord of the Heavens.

BAAL-ZEPHAN.—Lord of the North.

BAAL-ZEBUB.—Lord of Filth and Flies.

BAAL-ZERUL.—The Lord of Heaven.

CHEMASH.

Chemash was the god of the Moabites. His name appears on the famous Moabite Stone, where he is praised by the King Mesha for having given victory to his army over his enemy, just as Yahveh is praised by the kings of Israel for giving them victory over their enemies.

DAGON.

Dagon was the national god of the Philistines, and was represented as half man and half fish. Being a seafaring people it was natural for them to regard the fertilising power of the earth and the sea in this form, as it was for an agricultural people to view it as symbolised by the bull or cow.

MOLECH.

Molech means The King. The word is always written with the article as The King. He was the national god of the Ammonites, Canaanites, Phoenicians and Carthaginians, and was known by the following names: Molech, Moloch, Malcom and Milcom. His worship was by ordeals of passing through the fire, human sacrifices, and, it is said, even by sacrificing of children, whose cries of distress were drowned by the priests with the clashing of cymbals. The object of worship seems to have been the fire, as a sacred emblem of the sun, the giver of life and light.

THE QUEEN OF HEAVEN.

The Queen of Heaven is generally understood to be identical with the moon, as the symbol of Ashtoreth. The Israelites worshipped her by burning incense, pouring out drink offerings, and making cakes for her, which greatly offended Jeremiah (Cap. xliv. 17, 18 and 25).

RIMMAN.

Rimman was a Syrian god, and had a temple at Damascus called the House of Rimmon. The name is thought to signify "The High One," whose symbol is the sun riding through the heights of heaven. There are biblical scholars who think the name signifies the pomegranate, the symbol of the fertilising power of nature.

TAMMUZ.

Tammuz is thought to be the sun, and has been generally identified with the Greek Adonis, a youth of the most delicate beauty. Adonis appears to have been a symbol of the sun departing in winter, and returning as youthful and vigorous as ever in spring.

My next article will be devoted to the consideration of The Word of God.

NOTE.—The letters "Yhū" in No. 1 Study should have been J.H.V.H.—A.K.

The Crewe Circle.

James Coates.

THIS circle has been the subject of criticism on the one hand, and on the other has given undoubted comfort through its mediums to thousands in Great Britain and Ireland during the last twenty years.

Mr. William Hope has been tested more than any other medium photographer in this country—nay, more, he has willingly submitted to be tested by expert photographers: The late Mr. Walker, of Buxton, Major Spencer, Dr. Lindsay Johnson, F.R.P.S., of South Africa, the late Sir William Crookes, F.R.S., O.M., a leading official of Kodak, Ltd., Mr. Fred Barlow, of Birmingham (an ingrafted sceptic and investigator), Mr. J. P. Skelton, of Belfast, and by the writer. Mr. Hope has been well tested, but as a psychic he cannot command the phenomena—the appearances of extra faces and figures—that come on the plates, and he is not always in good form for the work. Of his co-worker, Mrs. Buxton, nothing but good can be said about her, and both extend freely to investigators their services, within the limits of physical strength and possibilities.

In my opinion the crux of psychic photography is not diamond marked plates, the investigator's camera, or the elimination of the medium photographer's work, etc., but a supernormally produced picture of a departed person of whom the psychic did not or could not know. I could give many instances of this veridical proof, meanwhile I refrain.

Another phase is the production of a picture presenting features—such as those prior to death—which the medium photographer could not know, although he might have seen the original in life, or a photograph representing the original of "the extra" taken in the fulness of health.

With the foregoing I can aver that William Hope can get supernormal photographs of the departed, not "smudges," but clearly defined pictures for recognition by those who knew the originals in life.

Receiving an invitation to attend a conference of various Lancashire Societies in Burnley on Good Friday, 1921, I left London for that purpose, breaking the journey in Stourbridge, where I stayed a few days with Walter Jones, Esq., J.P., at the Uplands. Mr. Jones proposed to join me, and we motored to Crewe on Thursday, March 10th, where we might have a sitting. We purchased a packet of medium rapid quarter plates from Mr. Selleck, High-street, Stourbridge. Ours was a surprise visit, no intimation that we were coming for a sitting having been sent to the Crewe circle. Mr. Jones, entering the dark room, opened the packet, selected two plates, marked them, and put the slide into his pocket. Meanwhile, I examined the camera in the "lean-to" which passed for the studio. Mr. Jones was posed, handing me the slide,

THAT SLIDE WAS PUT INTO THE CAMERA. Mr. Hope made the exposure. The slide was closed and removed, and passed by me to Mr. Jones. I was then posed. The procedure was followed on the refilling of the slide, and I sat again. I need not go into the details further. One marked plate exposed on Mr. Jones was a high light of the plate representing a man, which has not up to the present been recognised. On one exposed on me there was the figure of a woman. On the remaining two plates developed, only Mr. Jones and myself, no extras. I may mention that Mr. Jones developed the four plates, which Mr. Hope did not handle till they were washed.

On my plate the extra or picture of a woman proved to be a clearly defined representation of the late Mrs. Coates, and was easily recognised by those who knew my dear wife in life. Fortunately Mr. Jones was able to recognise the photograph—as different to the original as water is to wine, or illness to health, but thoroughly evidential. I am not out to convince anyone, I merely state the facts.

Walter Jones, Esq., J.P., is in full agreement with the foregoing in so far as it deals with our mutual experience in Crewe on March 24th, 1921.

Jesus: The Mystery Unveiled.

Sir,—With regard to Mr. May's account of the birth of Jesus and "the mystery unveiled," one would ask, What mystery? The first gospel proves that he was the son of Joseph, descended from David, for the last group of the three, each containing 14 names, would not be complete without the names Joseph and Jesus. St. Paul received all he knew from Jesus Christ, as he tells us ten times, by "revelation," for he wrote to the Corinthians: "This is the third time I am coming to you. At the mouth of two or three witnesses shall every word be established . . . If I come again I will not spare, seeing that ye seek a proof of Christ, that speaketh in me" (II. Cor. xiii. 2. f.). And this is what he said: "Jesus Christ our Lord was born of the seed of David, according to the flesh" etc. (Rom. i. 3). "Born" implies male descent.

Literary science, or what the great scientist, Huxley, called Organised Commonsense, demands proofs of every statement in Mr. May's communication. St. Paul says rightly, "Prove all things, and hold fast to that which is good" (I. Thes. v. 21). But Mr. May supplies none whatever in support of his contention. He gives us assumed information as to how the "revelation" was received some 50 years ago. Again, what proofs has he that the New Testament is a mere "abstract"? We now have five different Gospels, the latest found in a monastery at Sinai much earlier than those we have. Yet not a word is there in accordance with Mr. May's statements.

He tells us he has been "reading between the lines," i.e., inserting his own ideas as he perused them. He connects "discrepancies," but does not tell us what they were, nor the source of his "facts" wherewith to connect them.

He begins: "The father of Jesus was a well-born Roman officer"—and therefore a heathen—"intellectual, good, athlete, and of pure virtues" (?) "an ideal officer and a man of honour." Yet this man seduced Miriam, the virtuous and pious daughter of a joiner, carpenter and maker of baskets and nets for fishermen." The numerous details imply the writer to have been a contemporary of Jesus. Why does he not speak in Greek as the apostles and evangelists did? He says the peasants longed for a baby like Miriam's, but the old fogies," etc. One wonders what the Greek for "fogies" was.

From 10 to 15 years of age he would have to study the Mishnah, or traditional law, but Mr. May says it was "Barmitzvah." What that was I do not know, for "bar" in Hebrew is "son," and "mitzvah" (Gesenius) is a statue or "image of an idol."

As a "bon homme" he is not mentioned in the Bible. What is the Greek for the French "bon homme"?

"What could the authorities do with such a character?" "They could not kill him." We know that he received the power from the Father to lay down his life and to take it again, but this does not imply death, for no one dies

what he apparently did is what some can do now. He separated his spirit body from what St. Paul calls the natural body, and returned to it again, the vital cord remaining intact. A well-known physician can do this, and has been to Canada in a few minutes to see a relation of mine. So Christ left his body on the cross as if he were dead.

Mr. May quotes the Creeds, but when they were written, hundreds of years ago, no science or knowledge of Spiritualism existed.

We have ample proof of the universal conviction of his contemporaries that Jesus was the son of Joseph the carpenter, not only by St. Matthew's and St. Luke's gospel, but contemporary friends.

The idea of the virgin birth is due to a mistranslation. "Almah," in Greek "neanis," is "a girl of marriageable age," "used of a youthful spouse, recently married" (Isaiah vii. 14, f.) (Gesenius, Lexicon). Isaiah was only concerned with the time that would elapse before "the land whose two kings thou abhorrest shall be forsaken."

Mr. May's account, therefore, falls in line with the spurious attempts to show that Mary was NOT married, but she was, as all their friends very well knew (Matt. xiii. 55, ff.).

Geo. Henslow.

SIR.—When reading the controversies perpetually arising about the person, and even the existence, of Jesus of Nazareth, I am reminded of a remark made by a friend of mine. "If," said he, "after passing into the next life you discovered that Jesus was only a man, you might possibly be very disappointed; if you found he was a myth your disappointment would be profound; but either of these discoveries would be preferable to the remorse and sorrow which would follow the discovery that after rejecting him all one's life, he should prove to be in very truth the Christ." LEWIS S. COLEMAN.

SIR.—Why all this wordy warfare over an incident in the world's history? Since I have been investigating Spiritualism I have noticed that Spiritualists may, broadly speaking, be divided into two sections: one known (to themselves) as Christian (orthodox) Spiritualists; the other I will call anti-orthodox Spiritualists. To the latter the mere mention of the name of Christ is like waving a red rag to a bull; whilst to the former the omission of frequent reference to Christ and his works is an equally serious (?) matter.

I would suggest that a middle course might be wise, viz., that those who find help in the teachings of Christ be allowed to do so, whilst those who derive help from other sources be allowed an equal amount of latitude. Surely there is great truth in the old quotation:—

"What this troubled old world needs
Is less quibbling over creeds—
Fewer words and better deeds,"

and, may I add, a greater spirit of toleration towards those who hold different views to ourselves. Surely Spiritualism stands for toleration and progress!

What does it matter whether Christ or any other teacher was born in a stable or elsewhere, whether of legitimate parentage or otherwise? Even if these points could be settled to everyone's satisfaction, could they detract from, or add any lustre to, his personality or teachings? Why rake over literary muck-heaps to find food for discussion of this description, which, as far as one can see, will not help forward any cause?

ETHEL A. LONG.

SIR.—The discussion has wandered somewhat, but one gleans that if Shakespeare had never lived, a more modern edition of his works would now exist. I fear that the followers of Lao-tse, etc., who happen also to read THE TWO WORLDS, are not yet sufficiently numerous to make their presence felt even if they have no sense of the humour that hurts a brother's feelings.

Recently an opinion of my daily newspaper was expressed to me: "I don't like it and I don't care what it says so long as it goes for—" and this is the attitude of

some towards Jesus. Anyhow, we agree that St. Paul was not a Bolshevik.

One can also cry, "Save us from the friends who would make a pyre of the place of Jesus Christ in Spiritualism, and incidentally feed the flames with the many important works claimed to be genuine spirit communications which support the views of Messrs. Potter, Bush and Do Brath. Mr. May could light the fire with the verse he has no use for in the chapter he quotes, viz., "This is now the third time Jesus shewed himself to his disciples; after that he was risen from the dead" (John xxi. 14). H. D.

Midlands District Council, S.N.U.

ON Saturday, September 30th, a great Spiritualist rally was held at the home of Mr. and Mrs. J. Venables, "Hydesville," Foden-road, Walsall, under the auspices of the South Midlands District Subsidiary Committee, and its aim was to revive the spirit of comradeship that had fallen to such a very low level. The large gathering that attended proved beyond all doubt that there is an awakening among the Spiritualists of the Midlands, and a rallying around the Cause. Representatives gathered together from nearly all the churches of the district, and a record attendance of approximately 160 members put in an appearance, despite the inclemency of the weather.

The meeting was opened by the President, Mr. Walshaw, who gave a most inspiring address dealing with the wider scope of Spiritualism. This was followed by an invocation by the secretary, Mr. S. Wiggin, and afterwards Mr. Walshaw vacated the chair in honour of our host and pioneer, Mr. J. Venables. Just at this time the meeting was disturbed by the inclemency of the weather, and we all adjourned to the dear old home, and partook of a most refreshing and beautiful tea that had been provided for us by that well tried worker, Mrs. Brown. After tea we were favoured with several addresses.

Mr. Maybury spoke upon "Spiritualists and Spiritualism," and referred to the need of all Spiritualists to understand more thoroughly the movement to which they belong. Mr. Membery gave an address upon "The Value of Study Groups for Our Lyceums and Churches," and made an earnest appeal to all young mediums to band themselves together and take a special course of training which would fit them for the platform and would give our movement the highest intelligence that we could possibly cull from our writers and inspirers. Mr. A. Cook, of the Birmingham Church, spoke upon the "Need for a Central Church for the City of Birmingham." He pointed out the great facts that lead us into the channels of disrepute among our critics, and also our friends. He strongly urged the need of having at least one church that we could point to as a monument of the great truth that is ours. There is surely going to be a very wide scope for work in this direction, and all the friends that were gathered together agreed that this was indeed the great need of the Spiritualists of the Midlands. Mr. Cook was supported by Mr. Hornsby, who has only recently come into the movement, but to whom we may look with every confidence as being one of the leaders of our movement in the very near future.

At this point the treasurer, Mr. Brooks, presented his financial statement, and he was supported by the secretary, Mr. S. Wiggin. The result of the appeal to the people was a spontaneous collection which amounted to the handsome sum of £12 5s.

We were then favoured with a short address from Mr. A. Taylor, of Birmingham, dealing exclusively with the need of all churches to adopt the Official Roll Book. He pointed out the great points that are at issue, and there is no doubt but that the churches will adopt the suggestions and see to it that there is an official roll book kept of all members.

Mrs. Brooks spoke of the value of our literature in our movement, and showed to us the great need for wider knowledge.

At this point the chairman called upon the great enthusiast of many years, Mr. John G. Wood, to give a short address upon the need for co-operation. Needless

to say, Mr. Wood carried to all present his zeal and his courage, which will show itself in the very near future.

The meeting was brought to a close by the secretary in a general survey of the conditions that had prevailed and are still prevailing, ringing out the great truth of Spiritualism that old things are passed away, and all things are become new.

A hearty vote of thanks was accorded to our host and hostess for the great reception they had given us, and also to the ladies who had made the afternoon so pleasant and memorable to us all. It was agreed by all that this was indeed the greatest meeting that had been held for many long years.

A Great Meeting at Manchester.



THE Manchester Propaganda Committee resumed its monthly mass meetings at the Ardwick Picture House on Sunday, October 23rd, when an audience of some 1,200 people listened to an excellent address on "Life, Mind, Matter and Spirit" by W. G. Hibbins, Esq., B.Sc., B.Eng., A.M.I.C.E. of Sheffield.

Mr. J. Cuming Walters, M.A., Editor of the "Manchester City News," presided, and suitably introduced the chief

speaker. Mr. Walters expressed his pleasure at being asked to preside. He felt he was one of them, and he could say "Our object is to educate, inform and spread the knowledge we possess. We do not ask blind acceptance of our doctrines or demand fanatic faith. Our object is rather to promote inquiry and provoke thought, and we ask only for a fair and unprejudiced hearing." Spiritualists are sometimes referred to as illiterate persons, but the names of Lodge, Flammarion, Russel Wallace, Crookes, Doyle and Ellis Powell (the latter of whom has just entered the larger life) are illiterates in whose company we are proud to be found.

Despite a little vulgar abuse which still lingers here and there, the tone of the criticism levelled against us is changing. If there are denials of our facts, they chiefly come from those who do not know, who do not want to know, and in consequence never will know. In other quarters there is consideration and respect. Science is taking the subject seriously. Even the Churches are changing their attitude, and doubtless they will eventually do what they have always done—accept the truth when they dare no longer neglect it, and will then declare that they found it.

Our speaker to-night is an "illiterate" with a University degree (laughter)—and his subject reminds me of another man whose centenary has lately been engaging much attention. I refer to the poet Shelley. One hundred years ago he passed into the Beyond, and discovered for himself the great secret he had been seeking throughout his life. Listen to his words:—

"While yet a boy I sought for ghosts and sped
Through many a listening chamber, cave and ruin,
And starlit wood, with fearful steps pursuing
Hopes of high talk with the departed dead."

"I was not heard. I saw them not!"

"Had he been living to-day he could have said:—

"Death is the veil which those who live call life: they
sleep, and it is lifted."

"I have awokened from the dream of life."

"I have love and beauty and delight."

"There is no death."

He was but confronting the eternal problem of life and death, and he was possessed of the eternal

craving to learn the truth. We bring the evidence and with it the consolation. Spiritualism came to the world in 1848. Ah! Shelley lived a few years too soon.

People sometimes ask, "Why should we strive to know?" It is part of the law of nature that we ever must advance in knowledge. We may never reach the goal, it is illimitably distant, but we can approach it, and the very effort is gain. Our duty as beings endowed with reason is to think, to labour, to progress. Philosophy, science and personal experience must all be utilised to bring about the great result. We must understand ourselves physically, intellectually and spiritually. We must understand the world we live in, the purpose of our lives and our destiny.

Nature has made life very precious to us. We must not waste it, and to ensure the fulness of life it must be perpetuated, for these few years on earth do not suffice for our work and our aspirations to find fruition.

Directly we ask ourselves "Why am I here?" we must follow with the question, "Whither am I going?" The Spiritualist answers both questions, and makes the solution of the first the key to the solution of the second. Instead of seeing only the sorrow, the loss, the disappointment attending our present lives, we perceive the ultimate gain, and can say with Browning, "The best is yet to be." The larger hope becomes the great and glorious reality. The "hope of immortality" becomes an assurance. That is the inspiring message which Spiritualism brings—the mighty truth it delivers to the craving heart of mankind.

Mr. W. G. Hibbins had a hearty reception on rising. He claimed that the most common things in our experience were the least understood. Life, mind, matter, spirit seem to be the four most common facts of experience, yet they are the things none of us can define. If we know not what they are, how can we know their existence? Despite its mystery, life is the most obvious thing we know. It is everywhere. It changes in its forms—the amoeba and the humming bird, the polar bear roaming the Arctic ice, the instinct of the beaver, the intelligence of the horse and dog, are all forms of its manifestation, and in man we see it as the coronation of Nature's handiwork. Yet life is only known to us through its manifestation in matter. Living beings appear upon the surface of the world—a world which at one time could not have allowed their existence, for it was a molten mass of fire. Whence came life to this planet? There are three possibilities. Did it come from a distant planet? Is it the result of chemical changes? Did life exist in the earth's environment, awaiting its time for manifestation? It was difficult to suppose the first to be true; life crossing intervening space could hardly be imagined. Concerning the second possibility, we do know that chemistry cannot produce life. The chemist can make a chemical protoplasmic cell containing a nucleus. The microscope shows this cell to be similar in form and chemical content to Nature's protoplasmic cell. There is, however, one difference. The nucleus of the chemical cell is not a LIVING nucleus. Chemical changes cannot produce life.

The third possibility is difficult to prove, but I think it the most likely solution of the problem. Life certainly reacts with matter when it reaches a certain stage; yet life is not necessarily a function of matter. The wind stirs the leaves of the tree, but the wind is in no sense a function of the tree.

Life is dependent upon matter for its manifestation in such form as shall be apprehendable to us, but it may well exist in forms not apprehendable to our senses. Our knowledge of life may be due to the temporary incarnation of a permanent entity. If I take a bar magnet and place it on the table, and then deposit a piece of soft iron adjacent to but not touching the iron, it conducts the magnetism. A second and a third piece of iron may be arranged to act as vehicles for the magnetism. Have I made more magnetism? Oh, no! Remove the iron from the field of force, and it is dead. I have only provided a field for the manifestation of the forces emerging from the magnet. Life is mysterious because we are ignorant of it, but it is probable that physical bodies merely provide a vehicle for a permanent and eternal reality.

In the same way the speaker considered that mind

not be limited to the physical plane of manifestation, and may be incarnate in matter, or it may transcend matter. It certainly is limited in such manifestation to the level of its vehicle. The grey matter of the brain is the only thing we know of which mind can use as its vehicle. We should be foolish to declare that it can use no other.

Matter has in itself no power of control or guidance; that is the property of mind. Matter is inert. Mind provides design and purpose. Our sense perceptions are unlimited, and shut out from us many activities which are very real. If our sense of sight enabled us to see with the vision, my audience would see a skeleton addressing him—would see the coins in each other's pockets, would see many things at present hidden; but the world would not have changed—our view of it would be altered, that's all.

The speaker alluded to the powers of a tree to distribute the life forces to bark, wood and leaf. It was easy to say that this was due to chemical affinity, osmosis, etc., but what was chemical affinity? We do not explain things by giving them names. The distribution of life forces in a plant or man is an intelligent process. It has purpose. It is the result of a guiding mind.

Our senses enable us to see under some conditions the band of colours of the solar spectrum, but they also prevent us from seeing the infra red and ultra violet rays at either end. It is, however, easy to demonstrate their existence. A mouse can make sounds inaudible to the human ear; submarine signalling involves the use of wave-lengths which our senses cannot appreciate. In a word, our senses afford us no complete knowledge of what is happening in the given area.

When we see and admire beauty, and attribute it to Nature, are we quite sure that we know all that combines to make beauty? Mind is incarnate in all things, and to know man we must get to the spiritual ego behind the manifestation. I believe that life is a graduated introduction to a spiritual universe.

Apart from Spiritualistic phenomena, I do not know any evidence that life exists behind and beyond matter; but such phenomena have made the fact certain to me. Spiritualism has lifted the pall of darkness from the way of life. It has shown me upon a basis of evidence that consciousness and all its manifestations are still preserved beyond physical existence. It has shown me an after-life continued in a real world, occupied by real people, in which continuous unfoldment and development are facts.

Spirit is the underlying cause of all growth, and death is the removal of the human spirit to higher planes of functioning and completer forms of manifestation.

The address was greeted with hearty applause, and the speaker and chairman were cordially thanked for their services.

* *

Spiritualists' National Union.

Appointment of General Secretary.

The Special Committee set up by the National Council to receive applications and make the appointment of a full-time secretary to the Union has met on several occasions. Some 70 applications have been dealt with, selected candidates were interviewed, and Mr. Geo. F. Berry has been appointed to the position. The Committee's report will be presented to the full Council on the 28th inst. for consideration.

The appointment may possibly mean a change of address of the Registered Office, but for the present Mr. Berry has kindly consented to the office remaining at 25, London Lodge-road, Huddersfield, to which all correspondence should be addressed.

The appointment of a full-time secretary to meet the growing needs of the Movement had become imperative. At the Annual Conference it was pointed out that this would insure an increased expenditure of £150 per annum. Several Societies volunteered to increase their contributions, and all Societies have been encouraged to do so.

the matter. Chief Office reports that the following response has been received from Societies up to October 6th:—

	£ s. d.
LONDON AREA—	
Kingston-on-Thames.....	1 0 0
Camberwell, Church of the Spirit.....	1 19 0
LANCASHIRE AREA—	
Bangor	0 14 0
Liverpool, Daulby Hall	1 11 0
Accrington, Manchester Rd.....	0 10 0
SOUTHERN AREA—	
Worthing	0 16 0
YORKSHIRE AREA—	
Bankfoot	1 5 0
SCOTTISH AREA—	
Darvel	0 10 0
Aberdeen.....	1 3 0
TOTAL.....	9 2 0

R. A. OWEN, Secretary, Special Committee.

REPORT OF THE ORGANISATION COMMITTEE.

A meeting of this Committee was held on September 30th, at Ford-lane, Pendleton, when important business was transacted. For the ensuing year Mrs. J. Greenwood was elected to the chair, and Mr. R. A. Owen re-elected secretary. The secretary reported having again circularised District Committees with reference to stricter supervision of churches in the use of two-fold membership and roll-book containing "The Seven Principles." Also that the General Secretary had sent to all churches circulars re the Secretary's Guarantee Fund.

A.G.M., 1923.—The Midlands District Committee having withdrawn the invitation for the next A.G.M., it was resolved that we solicit invitations from churches through the columns of *THE TWO WORLDS*.

STUDY GROUPS.—Enquiries re formation, suitable books, etc., are still received and information supplied.

PROVINCIAL REPORTS.—London District Committee are keenly supervising the machinery as operating under the new rules. Numerous propaganda meetings held in large halls throughout the district are very successful. Scottish District Committee are nursing weakened churches, and have appointed a special committee to consider raising the platform standard. Lecturing tours for 1923 are practically complete. Yorkshire District Committee, whilst doing good constructive, educational work, is not receiving the response from its units which progressive Spiritualism demands. A vexed question still being discussed is the advisability or otherwise of national churches supporting platform workers who are members of and serve only affiliated churches. Lancashire District Committee seems to lack vitality and that unity between its constituent parts which is essential for a successful organisation. Propaganda efforts on the North Wales coast augur well for the growth of Spiritualism in a stronghold of theology.

S.N.U. DIPLOMA.—The dearth of efficient platform workers was considered along with ways and means of inducing aspirants for the Diploma.

SUMMER SCHOOL.—Despite the discussion at the A.G.M., and the appeal for likely participants to communicate with the secretary, none has been received. It was thought inadvisable to involve heavy expense, etc., on a large scale, and the secretary was empowered to make enquiries as to prospective support from Spiritualists.

PROPAGANDA.—Subject to the approval of the National Council, it was resolved that we endeavour to hold national propaganda meetings during the winter in large neutral halls in prominent centres throughout Great Britain.

OFFICIAL ROLL BOOKS.—Resolved to recommend to Council the compiling and publishing of a Roll Book for churches containing the Union Seal and Seven Principles.

MR. KATZ, U.S.A.—The passing of the Secretary of the National Spiritualists' Association of America was referred to in eulogistic terms, and the secretary instructed to convey to the President, Dr. Warne, our sympathy at the physical loss sustained by his union.

MR. R. H. YATES.—It was unanimously agreed that we record our appreciation of the strenuous labour on behalf of the Cause of the retiring secretary, Mr. Yates, also to thank him for his sacrifice and devotion.

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FRIDAY, OCTOBER 13th, 1922.

The Difficulties of Investigators.

WE often meet that class of individual who has an exaggerated idea of the dangers associated with mediumship, and who is continually warning the beginner to beware of undefined perils which may beset his pathway. One specimen of this class is the individual who is in continual dread of evil spirits, and his influence over a credulous beginner is far greater than that of any type of evil spirit whatever, for he awakens fear in the mind of the man exploring new ground. FEAR is the worst enemy an explorer can have, and it is the more sensitive (therefore more mediumistic) person who is likely to be assailed by doubts and fears.

It must not be forgotten that for centuries generation after generation of the race were taught that the emissary of evil—the devil—was continuously harassing the path of the child of God, seeking to lure him to destruction. That concept has gone. Save in a few stagnant backwaters of theological thought, which to-day are negligible, the devil has no longer any existence, but the "fear of the tempter," which was its consequence, has been woven into the structure of the human consciousness, and the more sensitive of the race still react to it. It will take many generations to effectually remove this instinctive fear, and when complexities arise in connection with psychic development, the old fear interprets itself in new terms—the fear of evil spirits. The natural tendency of those who experience unpleasant complexities in development is to clothe these evil spirits with all the hellish attributes of the late Satanic Majesty.

It is not our purpose or desire to deny the existence on the inner side of life of crude souls whose sense of responsibility is small. They exist, they are bound to exist, for the reason that we of the physical plane are continually allowing crude and undeveloped souls to die, and the spirit world is composed of the people we sent there from physical scenes. Evil spirits? Yes! But how evil? Just as evil as they were when they left here, and their powers have not increased by the incident of death.

That the spirit world is not composed exclusively of human spirits from the earth plane may be quite true, but since a measure of mental and spiritual affinity is necessary to the establishment of contact between the two planes, such forms of life (if we grant their existence) are not likely to find us nor are we likely to find them. Let us recognise that the existence of undeveloped souls on the other side is reasonably sure, but let us also recognise that the average man who dies is about the equal of the average man who continues to live here, and in the mass humanity is not desperately wicked. The majority of this nation, and most others, comprise well-behaved, law-abiding citizens, and if there be a few crude souls

there are at least an equal quantity of saints, and the influence of these two sets adjusts a balance. It is illogical to assume that he who derives benefits from the ministrations of the highest owes a debt to the lower Humanity at its root is one body.

From time to time we are asked advice concerning complications arising in the course of mediumistic development, and this is often accompanied by allegations of unpleasant interference by evil spirits. A small percentage of such allegations may be well founded, and the difficulty is not hard to adjust. But in many such cases the complainant is the victim of his own fears which grow up from the instinctive accretions of past generalities which have been incorporated into the consciousness.

In the vast majority of the cases, however, we have found the unpleasant experiences referred to are attributable to ONE cause, viz., oversitting. A young sensitive, new to the subject of Spiritualism. He is, perhaps, exceptionally mediumistic, he obtains at the first onset remarkable evidences, and becomes an enthusiast. His faculty unfolds rapidly, he sits hard and often, and sees strong evidences of spirit activity. Then suddenly he finds trouble. The messages become unreliable, his friends are awakened, and in his fear his imagination peoples the atmosphere around him with fiends. What has happened? Only this, that the battery has run down as the result of exhaustive use. His request for information from the spirit world he has trusted is met by silence or unsatisfactory or fragmentary replies.

A similar thing happens with an electric bell. Keep your finger continuously on the button, and the battery runs down. Give it half-an-hour's rest and press again, and you get a few fragmentary tinkles and silence. It needs a long rest and re-feeding to get once more into working order.

Psychic force is the nexus between the other world and this. The physical body generates it. The gradual development of mediumship increases the flow of psychic force over a given period, but the amount of successful psychic work which may be done is dependent upon the amount of force available. When the force is full, results are generally good. When the force is weak, or the surroundings uncongenial for its manifestation, the results are fragmentary, contradictory, and unsatisfactory. A medium who oversits is bound to get unsatisfactory results, and this has been the cause of 90 per cent. of the scandals associated with mediumship, and especially of physical mediumship, because of the heavy nature of the psychic force necessary for its production.

The ordinary avocations of life, generally speaking, afford a rest from psychic activity and bear a similar relationship to it as sleep does to physical activity. Be no true friend to a medium who is continuously urging him into the seance room. That medium is no friend to himself who, because he finds spirit communication pleasant or beneficial, wants to be at it everlasting. The best and most necessary advice to a young medium is to sit regularly, at a regular time and with regular sitters, in a regular environment. Don't sit too often." The medium who is always eating destroys his digestion, and deserves to do. "Give the stomach a rest between meals" is good advice, and the same principle applies to psychic activity. If sittings were regular and not too frequent (say, once each week), we should hear of less perplexity among young psychics.

S.N.U. Annual Conference, 1923.

THE Midlands District Council have had to reluctantly withdraw the invitation to hold the next A.G.M. Conference in Birmingham. The National Council, therefore, open to receive and give consideration to invitations for the next A.G.M. District councils are requested, if possible, to send invitations in time for next conference meeting on October 28th.

The usual conditions are that accredited delegations, about 200, are found free accommodation by the local people, the Union bearing responsibility for advertising, etc. Invitations should be sent to the General Secretary, 25, Thomson Lodge Road, Huddersfield.

CURRENT TOPICS.

Prof. Selbie Lashes Out.

AT the Annual Assembly of the Congregational Union at Hull last week, Dr. Selbie made a vigorous assault upon the reactionary attempts to revive the "verbal inspiration theory" of Holy Scripture. The Principal of Mansfield College says he is "in touch with young men and women who avoid the Church because, in their judgment, the preacher does not declare the truth now known with regard to the history and significance of the Bible." Prof. Selbie says that since the war there has arisen a revived desire for authoritative religion. Some do not like an authoritative Church, and so they ask for a bible that becomes authoritative by means of rigid literal interpretation and acceptance.

Why Not Tell the Whole Truth?

WE are pleased to see this protest. We know it is true that in hundreds of Bible classes, should young men and women raise the matter of the new aspect attaching to the Bible as the result of modern scholarship—the variableness of different books, their dates and authorship—such inquirers are speedily made to feel that their room is preferable to their company. The clergy and ministers may be afraid to go beyond the capacity of the pew out of fear that they will weaken faith, but in the doing so they are giving rise to a suspicion that they are hiding the truth, and this for a minister of the Most High is looked upon as hypocrisy.

Times Change, But Men Remain Men.

MODERN scholarship has changed many of the Church's teachings about the Bible, but it hasn't destroyed the Bible, which still remains as the history of a people striving after God. To make the Bible an authoritative taskmaster is to place it outside the realm of present experience. To give it its modern value is to bring it into line with modern human experience, and show the oneness of the past with the present. To show that time is a little thing in the development of religious and spiritual idealism. Its phenomena are similar to present-day phenomena; its ethics are similar to present-day ethics; its errors and follies are similar to present-day errors and follies, and we are all with Professor Selbie in wanting a sane and human bible rather than an authoritative lash.

We Grow, But History is Always of Value.

HUMAN sympathy will win men when autocratic dogmatism will repel them. The great difference between Biblical times and to-day is one of time. Men remain much the same, spiritual aspirations and desires remain similar in successive ages, and the ministrations of the Great Architect in His dealings with His humanity do not change in broad outline. The growth of knowledge enables us to smile at some of the puny ideas of historic characters and the limitations of their vision—but what of that? Our successors will laugh at us. At any rate, the attempt to revive the foolish idea of the verbal authority of Scripture is a foolish one. The persons don't believe it themselves (judging by their acts)—why attempt to impose it on others?

Our New Secretary.

WE have pleasure in announcing on another page the appointment of Mr. Geo. F. Berry as General Secretary to the Spiritualists' National Union. Mr. Berry has been for over two years the Hon. President of the Union, and holds the S.N.U. Exponent's Certificate (by examination) with Honours, there being only one other "Honours" Certificate existent. Mr. Berry is a Nottingham man, and was for some years connected with the well-known Mechanics' Hall Society. He has been a lecturer in sociology and history, and has recently resigned the position of organiser to the Workers' Union, which he has filled with commendable success. He sat for a time on the Nottingham City Council. We extend to him our hearty congratulations, and trust that his future work may bring much both to himself and the National body.

WE are pleased to hear that Mr. R. H. Yates is making an excellent recovery from his recent indisposition, and join with his many friends in the hope that complete release from an exacting task

will enable him to find that rejuvenation which shall enable him to retake his position in the fighting line. The task of taking up the work of Hanson G. Iley was no light one. The stroke which laid Mr. Iley aside deprived him of his memory and mental control, and hence no assistance was available to Mr. Yates when he volunteered to take the work in hand. The Union at the time was in a state of transition. The whole constitution was under revision, the old was giving place to the new, and the unexpected and unforeseen was turning up often. The position was an unenviable one.

A Herculean Task Well Accomplished.

MR. YATES tackled the situation with vigour, crooked paths were made straight, rough places smooth. An organisation was slowly but surely brought into being. The services of Miss Edith Haigh (who had been trained in our Lyceums and had the Spiritualistic cause at heart) were secured, and an up-to-date system of filing and book-keeping instituted. To-day, despite four years of growth and change, the chief office is efficient, and Mr. Yates lays down his task with the consciousness of "something attempted, something done." He is entitled to the gratitude of every lover of the Movement.

"Smilin' Through."

THE film now being exhibited under the above title is an excellent example of the effect of Spiritualistic thought upon the age. The spiritual presence of a deceased wife striving to comfort and assist her husband is made difficult by a deep-rooted hatred existing in his mind. Only when in the late years of his life hatred gives way before the pressure of circumstances does re-union take place.

The photography is good, and this is one of the films (with Norma Talmadge leading) which is not over-acted. The spirit forms are in one or two places rather too obvious, but the film does no violence to spiritual law, is well-produced, and teaches a good lesson.

Passing of Mr. Alfred Ward, of Northampton.

THE Spiritualist movement has lost one of its oldest and staunchest supporters by the transition of Mr. Alfred Ward, of Northampton, which took place at his home in Marefair on September 22nd. Mr. Ward had been ill for something more than a year, but the end came with rather tragic suddenness. Taken worse while superintending the completion of a country residence to which it was his intention to retire, he had to be hurriedly conveyed home, where, after lingering for a short time, mostly in helpless unconsciousness, his liberation came, at the age of 60.

Introduced to Spiritualism in boyhood by his father, the late Mr. Joseph Ward, one of the closest friends of the pioneer, James Burns, Mr. Alfred Ward had been a thick-and-thin worker for the Movement all his life. Together with his father, he worked at the actual building of the Spiritualist Temple in St. Michael's-road, now unfortunately, passed into other hands.

A quaint personality, honest and straightforward almost to bluntness, he will be missed and his passing regretted by hundreds of platform workers, particularly since his house was always a home for speakers and mediums from all parts of the country. He left no children, but sympathy will be generously extended to his widow, who shared his enthusiasm and helped in his labours for Spiritualism all the thirty-six years of their married life.

Love and Mates.

Guy Bogart.

WHENEVER two people with hearts full of love and understanding mate in the true divine sense they become really one, and erect for themselves within the temple of life a Holy of Holies, into which none other may enter and share.

But the temple is expansive and has many rooms and courts. When one is married it should not mean a jealous cutting off of soul communion with all others than the mate. So in the inner courts of the temple of love, where there is room for us all who understand, we can find contentment and joy; and when we retire into the Holy of Holies of the temple it will be with a fuller heart for the hours spent within the inner courts where the two-of-us-and-more live the comradeship of that love which understands.

Here is a picture of the future destiny of humanity, in long, long, far-stretching milleniums of evolution. The greatest aim of evolution is not—with all due respect to the Darwinians and the Socialists—the perfection of the type and of society. The individual is the line of development. Each soul must become (for the time) the supremely important aim of nature. It is only when the individual becomes perfect that true co-operation can be achieved. There will come a time (perhaps, perhaps not, but I believe yes) when (if evolutionary-involutionary rhythm means anything at all) the individuals of the human race will have become highly perfected, each different from all others except in the Christ principle in each. Then all of those entities shall be fused into our sublimated being—the group-soul of humanity—the ideal communism—the perfected whole? Who knows? My mind does not, but my soul knows I speak truly.

In like manner, in relative degree, is my ideal of the married life. It is that in which neither submerges his or her life in the other, but in which each has only this common basis of love and understanding, from which, as a basis, the highest individuality is developed. The one mate receives ecstasy from experiences which might not give the companion so much of inspiration, and another enjoyment which would not enthuse the first. The two gain their separate "tastings" of the fruits of life and come together, each with an elation which is mutually shared. With this elevated standard of joy there are still enough common diversities that can be experienced together—the same events and friends. Each contributes to the home-unit an individuality which is different, but is in reality unity. Unity is always first diversity as we know it on earth, also it is not unity at all. The process is cumulative.

Let me illustrate. Joe and Frances are diversities in unity. Harry and Edith are unified diversities. The two units again, are further differentiations which become united into a larger harmony. So, in the course of unfolding time or time will the unity-in-diversity proceed until the over-soul, the group-soul, will function as the cells of the human body now function, an individuality of countless individuals.

"Eventually, why not now?" Why not? At least on the scale to which it is possible. Of course we have to attend to earthly details, but why not see something of the larger scale of evolution, know something of the goal of the journey we are so unendingly travelling? It is because in the inter-family relationship I find a foretaste of the communion as we shall know it in a higher stage of evolution that gives me such ecstasy. This harmony of understanding.

"This is my aim in life as it might in one way be expressed, the perfection of the individual through the grasp of something that we may have the perfect unity which is not possible under the theories of Darwinian philosophy."

Enough the deal of married life may seem to differ from my theory concept, but that is only because the true theory has been tested and found enduring—found to be a reality because based on the higher concept of understanding. Endurable? Not at all. In this very age there are those living this blessed love-life of inter-family understanding. Quite few, I'll admit, but it is possible for all to do so. But to do so the spiritual control, the physical

CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

SPIRITUALISM FOR ROTHERHITHE.

SIR,—Preparations are being made to organise the Spiritualists of Rotherhithe and district. The undersigned would be very glad to hear from those interested with the object of calling a meeting to found an organisation. Gifts of propaganda leaflets, hymn-sheets, hymn-books, etc., would be gratefully received. Letters (only) should be addressed to J. WICKHAM MULLENDER, 172, St. James' rd., London, S.E.16.

"RECONSTRUCTIVE RELIGION."

SIR,—We are told by Spiritualists to beware of bad spirits, and they quote Scripture that we should prove the spirits whether they be of God. I think we had better apply this advice to the "Spirit Teachings" from which Charles Davison quotes in his article on "Reconstructive Religion." He, of course, would dissent from the couple, "Between the saddle and the ground he mercy sought and mercy found." But has he no pity or compassion (the "spirit" friend has none) for the unfortunate? Those (and what a number there are) who were born and bred in iniquity and sordid surroundings, trained from infancy to steal, to drink, to fight and curse, and which often end in murder? Such, even by man's judgment, deserve consideration. From him who has much will much be required, and from Christ's own teaching (which Charles Davison despises) it is not the self-righteous or the one who boasts of what he did will occupy the highest place.

I am wondering again on what plane is this "spirit" friend of Charles Davison's. A good man once said, "But for the grace of God there goes . . ." mentioning his own name and referring to one in a degraded position, and who had not had the opportunities and privileges which the good man had.

Charles Davison's "spirit" friend would "let the lash be laid on, knowing that so only could the hard heart be made to feel." May I recommend Charles Davison to read "A Soldier's Account of His Crossing" in "Light" of September 22nd.

J. W. TURNER

Material Communications.

RECORDS of all periods confirm that our spirit friends continue to show an interest in our earthly as well as our spiritual welfare, therefore their messages must at times continue to take an interest in our earthly as well as our spiritual welfare, therefore their messages must at times be material.

As an example, to my knowledge some months ago a soldier boy continually worried his father to take steps to recover the proceeds of his pay and gratuity, which was in the hands of a financial concern whose collapse has recently distressed many small investors. He shook his father's trust in the affair, and insisted repeatedly upon his calling at their office again and again, until the full amount was recovered, just in time. In confirmation, Charlie's communications can be produced.

Also, it is related (John xxi.) how Jesus, after he had passed over, was similarly interested in the material welfare of his followers, telling them, after an unsuccessful night's fishing, where to cast their nets, and sympathising with their physical exhaustion, and how he assisted them to prepare a meal. He was not only helping them in their earthly calling, but witnessing the truth he proclaimed.

H. D.

AN APPEAL.—The Plaistow Spiritualist Society, having purchased a piece of land, appeal for funds to enable them to erect a temporary building, their present rented premises being totally inadequate. Mr. H. WRIGHT, 153, Denmark-street, Plaistow, E.13, President; Mr. G. GATES, 73, Whitwell-road, Plaistow, E.13, Secretary.

REPORTS OF SOCIETY WORK

1. **Ordinary Reports**, to ensure insertion, must be sent in full accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2. **Prospective Announcements**, not exceeding 24 words, may be added to Reports if accompanied by six postage stamps. Longer notices must appear in our announcement columns.

3. **Special Reports**, to ensure insertion same week, must reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged at the rate of 2d. per line.

4. **IMPORTANT.** No Special or Ordinary Reports on Sundays old will be inserted.

In all cases where the address of a meeting-place cannot appear in a Society report, it will be found in the Inform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send remittance with report.

BRADFORD : MILTON.

We are sorry to announce the passing of Mr. E. Hinton, vice-president of Milton Spiritualist Church and former secretary of that church, whose death was caused by being knocked down by a motor. He passed away in the Royal Infirmary, Bradford, never having gained consciousness.

Mr. Hinton was 38 years of age and was a widow and three children. He was interred at Schoolmoor Cemetery by Mr. Parker of the same church, on Thursday, Oct. 12th. About 150 were present at the cemetery. Mr. Hinton was one who has done good work for the cause he loved, and he will be very much missed by all at the church that he was connected with.

LIVERPOOL : DAULBY HALL.

ON Sunday, Oct. 8th, we held our harvest festival. The platform was a bower of fruit, vegetables, and flowers, given by members and friends, and very tastefully arranged by the ladies. Mrs. Lloyd occupied the platform, giving an address on "The greatest of these is love," followed by clairvoyance. A large congregation gave the speaker a very attentive and appreciative hearing. Mrs. Lloyd gave us a good impression of her abilities. The choir rendered very nicely that beautiful anthem "Lead, Kindly Light." Miss Graslie gave two solos, "My Prayer" and "My Task," which added to the harmony to a happy day. Many thanks are due to all who took part in the festival. Mr. J. J. Parr presided.

SOUTH LONDON.

On Sunday, Oct. 1st, the South London Spiritualist Mission held its 15th harvest festival at Lausanne Hall. Baskets of flowers, fruit, vegetables, etc., given by members and friends were tastefully arranged in front of the platform. At the morning service Mrs. Timms, of Cardiff, gave an address and clairvoyance. In the evening Mrs. Timms addressed a crowded hall, taking for her subject "What a growth," afterwards giving clairvoyant descriptions. At the close of the meeting the harvest gifts were distributed to those in need or distress.

SOUTH SHIELDS : FOWLER ST.

On Sunday, Oct. 1st, harvest thanksgiving services were successfully held in the church, which was beautifully decorated with flowers, fruit and vegetables. The morning service was undoubtedly a success. Mr. T. Bogue, of Gateshead, was all present, in his address, throwing talith to the ground.

unnoticed," that the seeds of love sown here would bloom in all their glory in the Summerland. Mr. J. Dagg, an old member, publicly thanked our brother for delivering such a real practical lesson to God's children. Mr. J. Ridley (President) ably occupied the chair, and Miss Ethel Short, who made a choice selection of harvest hymns, officiated at the organ. On Monday evening Mrs. Large, of South Shields, delivered some very good and helpful messages, after which the fruit and vegetables were disposed of. The officers of the church thank all those who helped to decorate, and special thanks are due to all friends who gave so liberally.

HEBBURN-ON-TYNE.

OUR harvest thanksgiving services were held on Sunday, Oct. 1st. The Lyceum choir rendered a service of song in the afternoon, and Mrs. Brown (President) presided. In the evening Mrs. Campbell, of Gateshead, ably addressed an appreciative congregation. Solos were rendered and recitations given by various Lyceum members. On Monday an open circle was held in the afternoon, and in the evening members and friends enjoyed a social evening, after which the various offerings were sold in aid of the church funds. We extend our thanks to all who helped to achieve this successful weekend.

SHEFFIELD : ATTEROLIFFE.

THE harvest festival services were taken by Society workers. There was a splendid array of fruit, flowers and vegetables. A fruit tea on Monday realised 21s. There was a remarkable display of spiritual power at all the services. The Lyceum open session was a record. Result over £5 10s. Thanks to all.

BRISTOL : UNITED.

SUNDAY, Sept. 24th, was our harvest thanksgiving. Our speaker and demonstrator was Mrs. Harvey, of Southampton. Special hymns were sung, the choir showing great credit to the organist and choirmaster, Mr. McGuire. A band of instrumentalists accompanied the singing, and our thanks are especially due to Mr. Alsop and Mr. Ayliffe for their assistance. On Monday our harvest tea was held, about 80 taking part, and our services continued until Wednesday. We should like to pay an especial tribute to the work done by Mrs. Harvey, which helped to make the best harvest thanksgiving we have ever held, both spiritually and financially. The solo work of Miss Boniface was greatly appreciated, and the decorations of the church were very beautiful.

BRADFORD DISTRICT COMMITTEE.

THE usual monthly meeting was held at the National Spiritualist Church, Bond-st, Dewsbury. A fair number of associates and delegates was present. Mr. Roberts, President of the D.O., presided. The customary opening hymn was sung, and the invocation was given by Mr. Robinson, of Saltaire. Seven minutes was spent in spirit communion, which was taken part in by Mr. Robinson and Mrs. Stott, and helped to create that harmonious condition which is essential in the business meeting. Mr. Phillips, the local President, extended a very hearty welcome to all, which was responded to by the President of the D.O. The President expressed his pleasure at the pres-

ence of Mr. Berry, the President of the S.N.U., and invited him on to the platform, and extended to him full rights to speak and vote whilst amongst us. Mr. Berry gave his thanks in a few appropriate words.

The minutes, correspondence and financial statement were adopted.

The following were nominated as associates members: Mr. W. W. Benson, Mrs. Emery, Mr. A. Robinson, Mr. C. Wright and Mr. B. Wilson (all of Cleckheaton), Mrs. Spencer (Birstall), Mrs. Crookshank (Bankfoot) and Mrs. Martin (Heckmondwike). Mr. Wilson (Cleckheaton) and Mr. Binns (Saltire) were confirmed as associate members.

At our last conference it was decided that our yearly meeting of election of officers should be held as near central as possible, and that churches should put applications forward. Milton National Spiritualist Church applied for it to be held there. The application was accepted, and it was decided that our annual meeting and election of officers be held at Milton Spiritualist Church, Belle Vue Girls' School, Bradford, in February, 1923.

The following notice of motion was put forward: "That at our business meetings in future only associates, delegates and members of affiliated churches be allowed to be present at our business meetings." A controversy of a very interesting nature ensued, which was taken part in by several. The President of the S.N.U. spoke very strongly in favour of the motion, which, on being put to the vote, was passed unanimously.

The secretary gave report that as a result of interviews of the past between a deputation of the D.C. and the committee of the Idle Spiritualist Church, after consideration that church had decided to link up with the S.N.U. at the beginning of 1923, and associate speakers were requested to book their dates with that church.

This concluded the business meeting.

In the afternoon the Lyceum Session was held, about 150 being present. Mr. C. Phillips was the conductor. Marching and calisthenics were conducted by Mr. J. H. Collier. It was a splendid session from beginning to end, and the training that is received by the scholars there is a splendid preparation for the platforms of the churches in the future. Great credit is due to the conductors for such a splendid Lyceum.

Propaganda meetings were held in the afternoon and evening, the platform being occupied by Mr. Wilson (Cleckheaton), Mr. Thomas (Saltire), Mrs. Cooper (Batley Carr), Mrs. Bullock (Batley), Mrs. Bromham (Otley road), and Mr. Cloughton (Salaire). Good congregation afternoon and evening. Interesting addresses were given and exceptionally good clairvoyance. Mr. Roberts presided the whole day.

Thanks are due to the Committee and workers for an exceptionally good day. Splendid provision in the form of dinner and tea was made for the convenience of visitors.

MEETINGS HELD ON SUNDAY,
OCTOBER 8, 1922.

ABERTILLERY. — Crowded meetings listened to Mrs. Lynch, D.N.U., of Treforest, who gave addresses and clairvoyance. Mr. G. Coles (local) also gave clairvoyance.

BARRY, Atlantic Hall. — Mr. Geo. Harris, of Cardiff, gave an address on "Where there is no vision the people perish." He also gave clairvoyance to a good audience.

BIRMINGHAM, Sparkhill. — Prof. Moss gave an address on "The Spiritualism of the Bible," followed by clairvoyance. Good attendance.

BUTTERLEY, St. Paul's. — Address and clairvoyance by Mr. Eddy.

United: Our speaker and demonstrator morning and evening was Mr. W. J. Taylor. Mr. Bowen presided.

Cave-street: Morning, address by Mr. Martin and clairvoyance by Mrs. Bevan. Evening, address by Mrs. Andrews and clairvoyance by Mr. Oaten. Mr. Powell presided.

NEWPORT, Central. — Mr. Northam, of Cardiff, gave an address on "Spiritualism and the orthodox religion in the Western world," followed by clairvoyant descriptions.

DALTON-IN-FURNESS. — Mr. Robert Scott, of Barrow, gave an address, followed by clairvoyance. Special collection taken on behalf of the S.N.U. Fund of Benevolence at all the services, which were well attended. Mr. Legg presided.

DARLASTON. — On Oct. 5th our service was taken by Mrs. J. Wilkes, Mr. Wilkes giving an inspirational recitation, followed by clairvoyance.

DEVONPORT, Albert-road. — Mr. C. Adams gave an address on "What is spirit?" Clairvoyance by Mr. H. Pearce (President). Miss E. Sobeby obliged with a solo, and our ladies' choir, by special request, again sang "The Lilies of the Field."

EXETER, Market Hall. — Service conducted in the afternoon by Mrs. Perkins, and in the evening by Mr. S. Mansell. Large congregations.

LONDON. — Battersea: Mrs. Melloy gave an address on "Thoughts of God," followed by clairvoyance.

Clapham: Mrs. Neville gave an address and clairvoyance.

E.L.S.A., Forest Gate: Mrs. Clempson gave an address on "Destiny," followed with descriptions.

Hampton Hill: Mr. H. Boddington gave an address on "Living the life of a Spiritualist." The hall was gaily decorated with beautiful flowers to celebrate our third anniversary. Good audience.

Hounslow: Mrs. Ethel Clarke gave an address on "Spiritualism," followed by clairvoyance.

Lewisham: Morning, circle taken by Mr. Cowlam. Evening, Mr. G. T. Gwynn gave an address on "The philosophy of Spiritualism," and afterwards replied to questions.

London Spiritual Mission: Morning, Mr. Ernest Meads gave an address on "St. Paul a great Spiritualist." In the evening Mrs. Worthington spoke on "Spirit influence and free will."

Manor Park: Morning, service of healing and spiritual unfoldment conducted by Mr. Meads. Afternoon, Lyceum. Evening, address by Miss V. Burton on "Realities."

S.I.S.M., Lausanne Hall: Morning, circle conducted by Mrs. Still. Evening, Mr. T. W. Ella gave an address and answered questions.

LEICESTER. — Mr. S. Rose gave addresses on "Truth of the Bible" and "Let not your heart be troubled," also gave tests.

PETERBOROUGH. — Addresses and clairvoyance by Mr. C. N. Porter, of Sheffield. Mr. J. W. Bull presided.

PLYMOUTH, Morley-street. — Mr. Johns gave an address on "Why I left the Orthodox Church." Mrs. Pollard gave clairvoyance.

STONEHOUSE: Our harvest festival was presided over by Messrs. Hawkins and Harris. Soloists, Messdames Hawkins and Warne. Clairvoyance by Mr. Samuel Pearce. Musical selections by Mr. Harry Lee. Addresses by Messrs. Hawkins and Hawkins on "Harvest home."

PORTSMOUTH, Templo. — Harvest festival services taken by Mrs. Charnley, of Leeds, who gave addresses and clairvoyance.

LEICESTER: Mr. Arthur Clayton, the blind seer, gave addresses and clairvoyance to crowded meetings.

SOUTHAMPTON. — Mrs. Beatrice Moore of Exeter, in the morning, conducted a private circle to a good number of earnest friends. In the evening

she gave an address on "Man and God, or man know thyself?" Attendance good. Messages received and acknowledged.

YORK, Spenn-lane. — A powerful address bearing on the philosophy of Spiritualism was given by Miss F. Cottrell, who also gave clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, Oct. 15TH, at 2-30, LYCEUM. At 6-30 and 8-15, MR. J. KNIGHT. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3 & 8-15, MRS. LANGFORD

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30. OCT. 15—MR. W. ROOKE. " 22—Circle for Members only. " 29—MRS. M. LLOYD. NOV. 5—Circle for Members only.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

SUNDAY, Oct. 15TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30, MR. LEWIS MORGAN. MONDAY, at 8, MISS SANDIFORD. WEDNESDAY, at 3 & 8, MISS M. SMITH.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, Oct. 15TH, at 10-30, LYCEUM. At 3, 6-30 and 8, MISS LOMAS. MONDAY, at 3 and 8, MISS WOLFENDALE. WEDNESDAY, at 8, MRS. IRONS. SATURDAY, Oct. 14TH, at 7-30, "BLACK AND WHITE CONCERT PARTY." Tickets 9d. including refreshments.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, Oct. 15TH, at 2-30 and 6-30, LYCEUM OPEN SESSION. At 8, MRS. CORNS. WEDNESDAY, at 3, MRS. VERTY. THURSDAY, at 8, MISS WALLWORK. SATURDAY, OCTOBER 21ST, at 6, AMERICAN EVENING. Admission 3d. each.

SUNDAY, OCT. 22ND, MR. HALLIDAY.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

HARVEST FESTIVAL SERVICES

will be held on

SUNDAY, OCTOBER 15TH,

at 3, 6-30 and 7-45.

MRS. ANDERSON.

MONDAY, at 3, MRS. WALKER. At 7-45, FRUIT BANQUET, MRS. WALKER and others.

WEDNESDAY, at 3, SEWING CLASS. At 7-45, MISS SMITH.

SATURDAY, at 7-45, OPEN CIRCLE.

NOTICE TO SPEAKERS.

THE MILTON NATIONAL SPIRITUALIST CHURCH AND LYCEUM, BRADFORD, lately meeting at Ivy Rooms and Whetley-lane Council School, Manningham, NOW HOLDS ITS SERVICES AT Belle Vue Girls' School, Manningham Lane.

This Church is affiliated to the S.N.U. and Speakers in any doubt as to its standing should write to the GENERAL SECRETARY of the Union.

President, E. RAMSDEN.

Secretary, W. P. BOTTOMLEY,

11, Ashgrove, Bradford.

SOCIETY ADVERTISEMENTS

Longsight Spiritualist Society
SHEPLEY ST., opposite PIT ENTRANCE
KING'S THEATRE.

SUNDAY, Oct. 15TH, at 2-30, LYCEUM. At 6-30 and 8-15, MRS. LANE. TUESDAY, at 8-15, MRS. SHEARSMITH. THURSDAY, at 8-15, MISS COTTRELL. SATURDAY, at 8, OPEN CIRCLE.

Hyde Spiritualist Church,
CLARENCE STREET.

HARVEST THANKSGIVING SERVICES.

will be held

SUNDAY AND MONDAY
OCTOBER 18TH and 19TH.

SUNDAY, at 2-45 and 6-30, SPEECHES
MRS. SHEARSMITH. MONDAY, at 3 and 7-45, MRS. READ.

British Magnetic Healers' Association

The above Association will hold

HOSPITAL SUNDAY

at the ROYTON SPIRITUALIST CHURCH on SUNDAY, OCTOBER 15TH, at 3 and 6-30.

SPEAKER: MRS. BEVERLEY
All are invited.

DIDSBURY, MANCHESTER

A CORDIAL INVITATION is given to anyone interested in Spiritualism to attend a

MEETING

to be held at the residence of
MR. STRINGER, 18, BAMFORD ROAD,
DIDSBURY,

on THURSDAY, OCT. 19TH, at 7-30.

A room in Didsbury can be secured
Object: Formation of a Society.

Brighton Spiritualist Church
ATHENAEUM HALL, NORTH ST.
(Affiliated to S.N.U.)

SUNDAY, Oct. 15TH, at 11-15 and
KHWAJA KAMEL-UD-DIN
Addresses. At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, Mr. HOTTON.

Worthing Spiritualist Mission
17, WARWICK STREET, WORTHING.

SUNDAY, Oct. 15TH, at 6-30
Mr. PUNTER.

THURSDAY, MRS. ORMEROD.

SUNDAY, Oct. 22ND, MRS. REED.

Gillingham Spiritualist Society
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, Oct. 15TH, at 7-30
MRS. CLARE O. HADLEY.

SUNDAY, Oct. 22ND, Mr. T. W. REED.

SUNDAY, Oct. 29TH, Miss V. BURTON.

Battersea Spiritualist Church
TEMPERANCE HALL, WANDSWORTH,
NR. QUEEN'S RD., LAVENDER HILL.

SUNDAY, Oct. 15TH, at 7-30
MRS. FINCH.

Address and Clairvoyance.

SUPPORT OUR ADVERTISEMENTS

THE BRITISH MEDIUMS' UNION.

The ANNUAL MEETING will be held at MILL STREET SPIRITUAL CHURCH, MIDDLETON,
On SATURDAY, October 21st, at 4 p.m. prompt.

The Agenda will include the President's Address, Secretary's, Treasurer's and Auditors' Reports, Election of Officers, and Discussion on Propaganda. Tea on table at 5.30, at a nominal charge. All Members are requested to attend, business important. Propaganda Meeting at 7.45.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

PRESIDENT: Miss M. M. HARRISON.

SERVICES EVERY SUNDAY AT 2.30.

SUNDAY, Oct. 15th, at 3, Mr. JONES, "Life's Lessons and Their Value." Discussion.
At 6.30 PROFESSOR C. W. JONES will lecture on "Mental Magic," followed by Illustrative Experiments, also Questions.
Chairman: Mr. J. BELL. All welcome. Silver Collection.
SUNDAY, Oct. 22nd, at 2.30, Mr. BELL will preside and give a short address on "Our Animal Nature," also Distribute the Prizes. At 6.30, Speaker, Mr. EASTWOOD. Chairman: Mr. I. J. JEPSON.
All are welcome here. Come. Bright Programmes each Sunday.

GOLDEN DAWN SPIRITUAL FELLOWSHIP, MASONIC HALL, BOOTLE.

SUNDAY, Oct. 22nd, HARVEST FESTIVAL and FIRST ANNIVERSARY SERVICES (Large Hall).

SPEAKER AND CLAIRVOYANT: Mrs. HIGH, OF ROCHDALE.

Doors Open at 6 p.m., Commence at 6.30 p.m.

All are welcome.

SOCIETY ADVERTISEMENTS.

Bowes Park Spiritualist Society,
SHAFTSBURY HALL,
Adjoining BOWES PARK STATION, N.22.

SUNDAY, OCT. 15TH, at 11,
MR. GEO. BROWN.
AT 7, MRS. M. E. ORLOWSKI.

SUNDAY, OCT. 22ND, Miss MADDISON
and Mr. VOUT PETERS.

Brixton Spiritualist Brotherhood
Church,
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, OCT. 15TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, Mr. and Mrs. HUMPHRIES.
Address and Clairvoyance.
MONDAY, at 7.30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.
SATURDAY, OCT. 21ST, SOCIAL.

Church of the Spirit, Camberwell,
GUARDIANS' OFFICE, HAVIL STREET,
PECKHAM RD., S.E.

SUNDAY, OCT. 15TH, F.O.B. SUNDAY.
At 11, Mrs. A. DE BEAUREPAIRE.
At 6.30, Mr. D. J. DAVIS, J.P.
SUNDAY, OCT. 22ND, Mr. H. E. HUNT.

Clapham Spiritualist Church,
Adjoining REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, OCT. 15TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mr. G. TAYLOR GWYNN.
FRIDAY, at 8, MEETING FOR ENQUIRIES.

SUNDAY, OCT. 22ND, Mr. & MRS. LUND.

Church of the Spirit, Croydon,
BARNWOOD HALL, 96, HIGH STREET

SUNDAY, OCT. 15TH, at 11,
MR. PERCY SCHOLEY.
At 6.30, MR. G. R. SYMONS.

Little Ilford Christian Spiritualist
Church,
CHURCH ROAD, Corner of THIRD AV.,
MANOR PARK.

SUNDAY, OCT. 15TH, at 3, LYCEUM.
At 6.30, MRS. GRACE PRIOR.
MONDAY, at 3.15, Mrs. EDEY.
WEDNESDAY, at 8, Mrs. CROWDER.
THURSDAY, OCT. 26TH, SOCIAL AND
DANCE at MANOR PARK LIBRARY.
Tickets 2/-, including refreshments.
In aid of the New Church Fund.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Eltham Spiritualist Church,
CO-OP. HALL, WELL HALL PARADE.

SUNDAY, OCT. 15TH, at 7.
MR. KIRBY. Address.
Members' Circle at 8.15.
WEDNESDAY, at 8, Mrs. NEVILLE.
Address and Clairvoyance.

Forest Hill Christian Spiritualist Society
FORESTERS' HALL, RAGLAN ST.,
DARTMOUTH ROAD.

SUNDAY, OCTOBER 15TH,
at 6.30,
MISS BETTY BOYD.

East London Spiritualist Association,
No. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro' Main Building to Second Door on Left).

SUNDAY, OCTOBER 15TH,
at 7 p.m.,
MR. A. L. MEAD.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, OCT. 15TH, at 11, SERVICE.
At 3, LYCEUM.
At 6.30, Mrs. A. JAMRACH.
MONDAY, at 7.45, Dr. VANSTONE.
WEDNESDAY, at 7.30, Mrs. KINGSTONE.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, OCT. 15TH, at 3, LYCEUM.
At 6.30, MR. H. BOLTON.
TUESDAY, at 7.45, Mrs. L. LEWIS.
WEDNESDAY, at 3, GUILD.

Ilford Psychical Research Society,
PIONEER MARKET CHAMBERS, ILFORD
LANE, ILFORD.

SUNDAY, OCT. 15TH, at 7,
MR. WILLIAM MELTON.

THURSDAY, at 7. To be announced.

FRIDAY, OCT. 20TH, at 8,
Mrs. MAUNDER.

SUNDAY, OCT. 22ND, at 7,
Mr. SYMONS.

Romford Christian Spiritualist Society,
BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, OCT. 15TH, at 6.30,
MRS. GARRATT.

MONDAY, at 3, Ladies' Meeting.
Mrs. GARRATT.

THURSDAY, at 8, Mrs. GARRATT.

SOCIETY ADVERTISEMENTS.

London Central Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN, W.C. (Corner of Bury St.)

FRIDAY, OCT. 13TH, at 7 for 7.30.

MISS F. MORSE.

SUNDAY, OCT. 15TH, at 6.30 for 7.

MRS. E. CLEMENTS.

SUNDAY, OCT. 22ND, Mrs. E. EDEY.

Manor Park Spiritualist Church,
Corner of SHREWSBURY RD. and
STRONE RD.

SUNDAY, OCT. 15TH, at 3, LYCEUM.

At 6.30, Mr. and Mrs. SMITH.

THURSDAY, at 8, Miss F. MORSE.

SUNDAY, OCT. 22ND, Mr. G. PRIOR.

SALISBURY HALL PROPAGANDA
MEETINGS,
ROMFORD ROAD, STRATFORD, E.15.

SUNDAY, OCTOBER 13TH,
at 6.30,

MRS. EDEY,

Address and Clairvoyance.

Followed by PUBLIC CIRCLE.

SUNDAY, OCT. 22ND, at 6.30.

Mr. TAYLOR.

Stratford Spiritual Church,

100 MASTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, OCT. 15TH, at 6.30.

MR. GEO. PRIOR.

WEDNESDAY, Oct. 18TH, at 3.

Ladies' Meeting, Mrs. RICHARDS.

THURSDAY, OCT. 19TH, at 8.

Mrs. RICHARDS.

SUNDAY, OCT. 22ND, at 6.30.

Mrs. GOLDEN.

Forward Movement at 11.

Lyceum at 3.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information.

ASTON (BIRMINGHAM) NATIONAL
SPIRITUALIST CHURCH. — MR. GEO.
WHITEHOUSE, 19, Waverhill-road,
Handsworth.

MERTHYR TYDFIL SPIRITUALIST
SOCIETY. — ARTHUR METCALFE,
Norman Terrace, Merthyr Tydfil. Will
platform workers and secretaries please
note change.

MISCELLANEOUS ADVERTISEMENTS
(NOT DISPLAYED.)

Prospective Announcements, Speakers' Open Dates, Mediums Wanted, To Let, For Sale, Wanted, etc.: 20 words, 1/6. Each additional line, 3d.

A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W., near Clapham-road Tube Station. Mrs. CLARA IRWIN, the well-known Medium, will give clairvoyance every Sunday, at 7.

A MEETING for investigators is held at 33, Louisville-road, Bellingham, S.W.17, by MRS. COOMLEY-MAYES, Christian Spiritualist, on Sunday evenings, at 6.45. No admittance after 7 o'clock. Development Circles are being formed.

Speakers, Open Dates, Etc.

CHANGE OF ADDRESS. — MR. W. HUTCHINSON, 23, Clover Hill Road, Nelson, Lancs., is booking dates for Lantern Lectures on Spirit Photography and Spirit Paintings. Satisfactory references can be supplied. Sundays or week-nights.

CHANGE OF ADDRESS. — MRS. VOST, 36, Linton-street, Harpurhey, Manchester, speaker and clairvoyant. A few dates open for 1922.

MR. W. A. MELTON, Inspirational Speaker and Clairvoyant, requires dates for 1922 and 1923.—59, Millbrook-road, Brixton, S.W.9.

RUNCORN, SPIRITUAL FELLOWSHIP CHURCH. — The above Church is earnestly desirous of booking with good workers. Travelling expenses paid. — Write See., MR. D. CAMPBELL, 64, Shaw-street, Runcorn.

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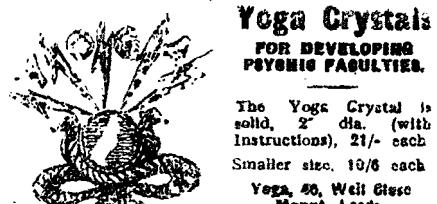
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